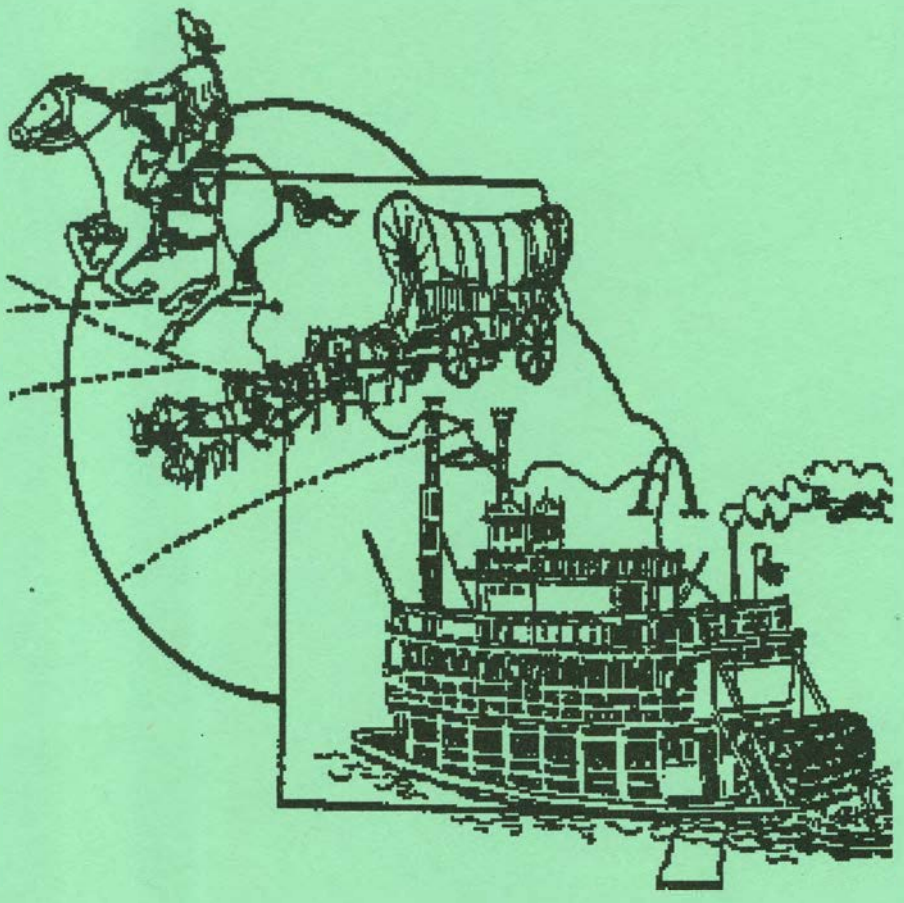

Toward The Setting Sun

2nd Series, Vol. 10, No.1 Fall 2011

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

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FROM THE EDITOR

This has been an exciting year for Archives and History in Missouri. We placed a marker and wreath on the tomb of John Lyle Wood, in Elm Spring Cemetery. Wood was one of the Southern Methodist preachers martyred during the Civil War. As I was working on this special issue on the Indian Mission, I received word of an original letter written by J.C. Berryman in 1837. Berryman was then in charge of the Kickapoo Mission, just north of Fort Leavenworth. It is a personal letter, written to a brother-in-law and concerned primarily with family affairs, including the death of his wife's mother. So it reveals a side of the mission that does not appear in the official reports. We are grateful beyond words to Mrs. Dorothy Emery, the great-granddaughter of the recipient of the letter, for donating it to the Conference Archives.

In July, your editor was honored by the United Methodist Historical Society with the "Ministry of Memory Award." It was presented at the annual meeting of the Society in Oklahoma City in July. The award represents all the years that this journal has appeared, and the history that it has recorded.

On another note, I noticed driving back to Kansas City from St. Louis on Sunday that work has begun on restoring the chapel from the Ladies Seminary in Danville. It was operated for years by Andrew Monroe, the patriarch of Missouri Methodism. The work visible from the highway including replacing missing boards on the back of the building, and painting the exterior. That is a good beginning for preserving that bit of Methodist history.

The task of historians and archivists involves collecting, preserving, and sharing history. When we publish another edition of the journal, we participate in that task. You have history in your local community/church that needs to be preserved and shared. Please email me and tell me about it so it can be shared. That's jogooch@aol.com. Thank you.

John O. Gooch

Missouri Methodism's First "Foreign" Mission

John O. Gooch

Just beyond the territory of the United States (in 1830) lay the Great Plains, in what is now Kansas. Into this rich land, removal of Native American nations had led to over-crowding (for nomadic peoples) and conflicts between various tribes. The Indian Removal Act of 1830 had brought many different groups to Kansas, to mingle with the indigenous tribes along the river valleys. They included the Kansas, Osage, Shawnee, Delaware, Ottowa, Peoria, Kaskaskia, Wea, Potawatomi, Miami, Wyandot, Munsee, Piankashaw, Kickapoo, Quapaw, Cherokee, Chippewa, Iowa, Sac, and Fox. Other nations from the southeast – Creek, Choctaw, Seminole, and others would soon follow.

In April of 1830, Methodists learned of what was both a mission opportunity and a financial windfall. Daniel Morgan Boone was a government farmer among the Caw (Kansa) Indians. (Boone was one of the sons of the great Daniel Boone.) He notified his brother-in-law, Alexander McAlister, that treaties with the tribes including federal monies to create schools for those tribes. Both the farming, with which Boone was involved, and the schools were part of the federal program to acculturate Indians to white economies and lead them to settle down, instead of roaming in search of game. McAlister was a Methodist preacher, and Boone was urging him to get the Methodists in on the ground floor and get that money for the church's use. (The lines between church and state, in terms of financial support, were less rigid in 1830 than today.) McAlister went to his Presiding Elder, Jesse Greene, with the offer. Greene went to Kansas to see for himself what the prospects were for a Methodist mission and school. Greene was Presiding Elder for the Missouri District, which covered all of the state of Missouri north of the river by the same name. This was no easy inspection trip on horseback, in a time with no roads or bridges across most of the district. Indeed, there was a need for a mission. A Shawnee chief named Fish was asking for a mission and for the establishment of a school. The agent had found two Shawnee who spoke English and would make good interpreters. He had also found a potential location for the school.

Methodists seldom pass up such an opportunity. At the meeting of the Missouri Conference in the fall of 1830, a Conference Missionary Society was organized and missionaries were assigned. Thomas Johnson was assigned to the Shawnee Mission and

his brother William to the Kaw Mission. Both would become prominent in the history of both Missouri Methodism and the development of Kansas.

On November 20, 1830 Alexander McAlister and William Johnson arrived at the Kaw Mission. On December 19, Johnson opened a school in a room provided by the Indian agent. In the spring he built a separate school building, which was also used as a church. There were ten Indian and seven white children enrolled. In June he reported that he had two cabins built, twenty acres fenced and planted, and a garden started. He had no converts, primarily because of the language barrier (though he was learning the language) and because the Indians had gone off to hunt buffalo.

Thomas Johnson and his wife Sarah arrived among the Shawnee in December of 1830. They built a double two-story log building, with rooms about twenty feet square and fifteen feet apart. The space between was closed in and used as a hallway. The west room was a chapel and schoolroom, the east room the family living quarters. The second story of the living quarters was reserved for visitors and teachers. They moved in during the spring of 1831. This was a typical frontier mission – build your own buildings, recruit your own congregation and students, and provide the primary support for your own work. It helped, of course, that the Johnsons had that government money as a foundation.

A committee of Shawnee leaders was appointed to hear Thomas Johnson preach and then report to the tribe. The committee apparently said that Johnson knew just what they did, only better. This suggests that many of the Shawnee were already Christians before they emigrated.

When the Johnsons returned from conference in the fall of 1832, they found a smallpox epidemic raging and the Indians dispersing to escape the disease. When the smallpox subsided, and the Indians returned, Thomas made a commitment to spend the winter moving among the villages, learning the Shawnee language, and preaching the gospel. School reopened and there were as many as thirty children enrolled.

In February William Johnson began a school for the Delawares. In May of 1832, General Conference had changed the boundaries of the Missouri Conference to include the Indian missions and Arkansas Territory. The Indian missions were formed into a separate district at the fall meeting of the annual conference.

In 1833 Bishop Soule visited the missions on his way to annual conference. As a result of the visit, he determined to start two new missions, one among the Peoria in the Osage River valley, and one among the Kickapoo, just above Fort Leavenworth, on the Missouri. J.C. Berryman was appointed to the Kickapoo Mission that year (see the related article on page 9).

By 1835 the Commissioner of Indian Affairs reported one hundred twenty-five students and eleven teachers scattered among five tribes in the mission. The Shawnee Methodist Mission Church had a membership of 78, with another 34 on trial. (In those days, you had to show some commitment before you were admitted to membership!) Thomas Johnson was optimistic about the work among the Peoria, Shawnee, Delaware, and Kickapoo tribes. In addition, he reported to the Secretary of the Mission Board that he was gathering information about the tribes between Missouri and the Rocky Mountains, primarily from the U.S. cavalry units patrolling the plains. He was clear in his own mind that the mission extended "toward the setting sun".

In May of 1838 Johnson went to New York to meet with the board of the Missionary Society about starting a central manual labor training school. The Board recommended to the Missouri Conference that they start such a school. The U.S. Government promised funds for construction and for annual support. The government was willing to put money into the school because it fit their goal of changing the culture of the Indians from nomadic hunting and gathering, with some farming, to a settled agricultural/mechanical one. Thomas Johnson, Jesse Greene, and J.C. Berryman were appointed the committee in charge of the school. The site chosen was in present-day Johnson County, Kansas, six miles south of the mouth of the Kansas River, and about a half mile from the western boundary of Missouri.

In the winter of 1839 Johnson sent Berryman to Pittsburgh, Pennsylvania, to purchase materials for the school. Why he needed to go to Pittsburgh instead of purchasing materials in St. Louis (for example) is beyond me. But he did. Preaching along the way, he raised some $500 for the mission, a goodly sum in 1839. In Pittsburgh, Berryman stayed with a clergyman named Wesley Browning. As a result of the visit, Browning requested a transfer to Missouri and was appointed to the Indian Manual Labor School. Berryman wound up chartering a steamboat named the *Shawnee* to deliver his materials from Pittsburgh to Westport Landing (now Kansas City).

At the conference of 1840 Thomas Johnson was appointed Superintendent of the Indian Mission District and to the Shawnee Mission. Wesley Browning and David Kinnear were assigned to the Manual Labor School, which was listed as a separate appointment for the first time. Mrs. Browning, Mrs. Jesse Greene, and Miss Elizabeth Lee were also assigned to the school. The membership of the Shawnee mission church was 22 white, 3 colored, and 93 Indians. By the early spring of 1840, Johnson had to turn away students from the school until they had more buildings. A government grant of $6,250 arrived and allowed the school to expand.

Thomas Johnson was superannuated by the Conference of 1841 because of ill health. (Today we would call that some kind of medical leave.) J.C. Berryman was put in charge of the school and William Johnson became the Superintendent, as well as missionary to the Kansa tribe.

Berryman said that the school had an average attendance of about one hundred, all boarded, lodged, and clothed by the school. The boys were in a "mechanics department," which taught such things as carpentry and cabinet making. Girls were in a domestic department which, among other things, made clothes for the school. There was a farm of about six hundred acres, a gristmill and a sawmill. The mills served the area as well as the school, and this brought in a little extra income. The students worked about five hours a day and were in class about six hours. The farm raised all the food for the school, sold enough to pay for such things as tea, coffee, and sugar, and still showed an annual surplus.

More than once the school was in debt at the end of the year because the government money had not arrived. The superintendent of the school made a regular report to the Commissioner of Indian Affairs (who reported to the War Department). He also was accountable to the Missouri Conference and the Missionary Society, so he was an agent of both church and state – with all the duplication in reporting that implies!

The General Conference of 1844 was important for many reasons, not the least of which was that it established the Indian Mission Conference. The new conference boundaries were the Missouri River on the north, Missouri and Arkansas on the east, the Red River on the south, and the Rocky Mountains on the west. J.C. Berryman was appointed superintendent of the conference. The first session of the Indian Mission

Conference was held in the fall near Tahlequah, the seat of the Cherokee nation. There were 27 members of the conference, about one-fourth of whom were Indian preachers. The conference began by dealing with the question of a dividing church (1844 was also the General Conference that produced the Plan of Separation). The Mission Conference concurred in the action of the southern delegates and chose to elect delegates to the Louisville Convention, which would decide if the southern conferences actually organized their own church. That in fact did happen and the Indian Mission Conference chose to "go South." At the 1845 session of the conference, J.C. Berryman and Wesley Browning were elected as delegates to the first General Conference of the M.E. Church, South.

Thomas Johnson's health improved and he came back to Kansas and started an Academy as a part of the Manual Labor School. It offered courses in English, literature, Latin, and Greek. Though it had a few Indian students, it was primarily a boarding high school for white students from the states. Rev. Nathan Scarritt was the teacher for the academy. The cost, including room, board, and laundry was $1.25 per week!

In 1853 Thomas Johnson was elected a representative from Kansas Territory to the Congress. He was not allowed to take his seat because of complaints (from free-staters, upset that Johnson owned slaves, as did some of the Shawnee chiefs), but he did work for the organization of Kansas and Nebraska into territories.

1854 brought several events important for the future of the mission. A treaty with the Shawnee Indians ceded their territory in Kansas to the United States, except for 200,000 acres set aside as homes for their people. The same treaty granted the Missionary Society of the Methodist Episcopal Church, South, three sections of land, including the school. Five acres, including the meeting-house and cemetery, were set aside for the Shawnee Methodist Church. Johnson had to defend the treaty in the U.S. Senate, where he also defended himself and the other missionaries against the charge of becoming rich at the expense of the government. This was also the year of the passage of the Kansas-Nebraska Act, which opened Kansas and Nebraska to "popular sovereignty," whereby the people of each territory would decide whether it would enter the Union as a free or a slave state.

A reporter for the *New York Tribune* visited the mission in 1855 and called it the "headquarters of the pro-slavery party in Kansas, with Johnson as one of its leaders."

Johnson was, in fact, elected president at the first meeting of the Kansas Territorial Legislature, which met at the Manual Labor School. This was the legislature which wrote and approved the so-called LeCompton Constitution, which defined Kansas as a slave state. The constitution was approved by Presidents Pierce and Buchanan, but was never accepted by free-staters and abolitionists, both in Kansas and in the East. Finally, a free-state constitution was accepted by President Lincoln, and Kansas became a part of the Union in 1861.

The 1855 report of the Manual Labor School showed 122 students, who were taught spelling, reading, writing, arithmetic, English grammar, geography, composition, and public speaking. The boys continued to work on the farm, and the girls worked at making clothes, managing the dairy, and so on.

The Missionary Society of the Methodist Episcopal Church, South, gave Thomas Johnson (1856) one of its three sections of land for his services to the society. It granted him a second section for which he assumed the society's debt to the government of ten thousand dollars. In 1858 Johnson and his son formed a partnership to carry on the Shawnee Manual Labor School and farm. Johnson then moved to Kansas City and his son remained at the mission.

Because of feelings over the War Between the States, and the bitterness of Reconstruction, the federal government refused to pay the $7500 it owed the school, on the grounds that the Methodist Episcopal Church, South, was disloyal. Thomas Johnson was murdered at his home in Kansas City, though no one seems quite clear whether the guilty parties were Union or Confederate sympathizers. Today, the grounds of the Shawnee Mission and the Manual Labor School are part of a Kansas State Park, located in the city of Shawnee Mission, Kansas.

The Indian Mission moved the center of its activities from Kansas to Indian Territory (now Oklahoma) because most of the tribes were removed to open up the state for white settlement. Today the Oklahoma Indian Mission is the umbrella for Native American churches all across the central part of the United States.

THE WAY IT WAS

JEROME C. BERRYMAN

In the fall of 1833, the Missouri Conference met at Cane Hill campground in Arkansas. J.C. Berryman was appointed to establish a mission and school among the Kickapoo Indians near Fort Leavenworth on the Missouri River. The following is taken from Berryman's memoirs.

"On my return trip from the Cane Hill conference I had for traveling companions Bishop Soule, Brothers Jesse Greene, Thomas Johnson, William Johnson, Benjamin Johnson, and R. H. Jordan – seven of us in all. Much of our route lay through a district of country in southwest Missouri then but very sparsely settled. Consequently we sometimes found it difficult to get lodgings. And had it not been that the bishop was traveling in a two-horse Jersey wagon we should have fared but poorly for provisions also. But availing ourselves of the convenience we loaded the bishop's wagon at the more bountiful stations with provisions for the more destitute portions of our journey, and so we got along pretty well. But after all, we were sometimes subjected to considerable inconvenience, as will appear from a narration of a few incidents.

"We stopped, perhaps the first night after leaving the seat of conference, at the house of a Mr. Lock. Here we found good accommodations for ourselves and horses, the men all lodging in one small room – some in beds and some on the floor. Brother Greene had a very severe ague, and a burning fever throughout the night. And Brother Thomas Johnson, naturally inclined to a little innocent fun, made considerable merriment for himself and the rest of us over some of Brother Greene's strange expressions, for he was delirious from the fever. It was, I think, about twenty-five miles from Mr. Lock's to the next house on our way, and from that house about as far to the next place where we might hope to get accommodations. Being advised to do so, we laid in a good stock of "grub" before leaving Mr. Lock's and set out for the next "ranch." Arriving at Mr. Renfro's the name of the adventurous new settler, a little before nightfall, we found him with his family, a wife and six children, comfortably situated in a round-log or rather pole cabin which he had constructed with his own hands. The eaves of the roof just cleared our heads as we entered the door. There was no floor but about sixteen feet square of the face of mother earth. Outside of this family residence nothing was to be seen to comfort weary travelers except the luxuriant natural pasture which

extended as far as we could see. The next morning, to our great discomfort, we found it extended miles beyond. Into this pasture we turned our horses, taking the precaution to bell one of them.

"Of course there was no such thing as taking rooms upstairs – there being not even a board loft where we might store away our luggage; but disposing of this as best we could, we were soon made to feel quite at home in the family room. And right earnestly did the kind-hearted master and mistress of the "situation" ply their best endeavors to do the honors of the evening. The children, "mute as mice," were made to take back seats. The bishop and our host occupied seats in close contact and conversation on one side of the fireplace. The good woman busily engaged at the fire and around the room generally, prepared our supper, the rest of us disposed ourselves to suit circumstances. Conversation went on very spiritedly between the bishop and Mr. Renfro, relating mostly to Renfro's deer and bear hunts. We heard him say to the bishop, at the same time pointing up to a pole that had a few pieces of venison hanging on it: "Why sir, it is but a short time since I had that pole hung full of venison, but the custom from travelers has been so great this fall that we have only what you see there left."

"It is a real treat to see how the good bishop enjoyed all this, at the same time giving the simple-hearted huntsman every evidence of appreciation of himself and his stories. Supper over, largely taken from our own provision box, family prayers attended to, the bishop and one of our number took one of the board scaffold-beds in a back corner, the man and his wife had the other, the children were stowed away under the beds, and five of our number laid down on our blankets before the fire to rest for the remainder of the night. Bright and early the next morning we went out on the trail of our horses, and in the course of an hour we found them taking early breakfast quite a distance from the house. I mounted one of the bishop's horses, the other and my own following, and on arriving at the house the bishop met and remarked "you will do to go to an Indian mission. That horse was never ridden before." His horses were Canadian ponies, a beautiful match of bays.

"We were soon on our way, and traveled seventeen miles before halting for breakfast at an old deserted Indian village on White River. I am here reminded that Brother A. Monroe was one of our party, for he, I think, acted the part of cook in

preparing our breakfast that morning. Probably Brother Jordan was not with us on our return trip from conference, though he journeyed with me to conference. The bishop had provided a good stock of peaches before leaving Cane Hill, but not being very well he had not eaten many of them, and as he did not wish to be encumbered with them any further, he brought them out of his wagon and laid them on the ground, saying he had no further use for them. I do not remember if any but myself ate of them that morning, but my recollection is very distinct that I enjoyed them greatly while Brother Monroe was getting breakfast, for they were exceedingly delicious. It was said that I disposed of thirty-two of them and then took my full share of the breakfast. I remember the bishop repeated his statement – "Berryman will do for an Indian missionary." I may as well remark here that all through life I have been a liberal eater, and for a number of years while we were associated in the mission it was a matter of dispute between Thomas Johnson and myself which of us, as a habit, ate the most. This abounding appetite was of no trifling advantage to me during my stay among the Indians. Often in visiting them in their wigwams and cabins it has served me a good purpose when one of a more dainty stomach would have failed to enjoy the hospitalities of his red brethren, and consequently failed to please them. I have many times sat on the ground with several of them around a large bowl or kettle of hominy, and using the same wooden spoon, passing around from hand to hand, ate as heartily of their homely fare as any one of themselves.

"Breakfast over at White River, we journeyed on, nothing of interest that I remember occurring for the remainder of our trip. I returned to St. Charles county, where I had left my wife, and thence to St. Louis, to purchase a few articles for an outfit for the mission, and shipping these to Fort Leavenworth by the Missouri river, I look my wife by private conveyance up to our new field of labor. We stopped for a few weeks at the Shawnee mission, the home of Brother Thomas Johnson, where we were most kindly entertained by him and his excellent wife until I could get some temporary cabins built at the settlement of the Kickapoos some thirty miles further up the Missouri river. In fact, the Kickapoos could hardly be said to have made a settlement yet in their new home, for they had just that summer been removed from Illinois to this new location. Having spent the fall in hunting, they were just returning to the vicinity of

Fort Leavenworth, and our mission station served as a sort of nucleus for their subsequent settlement.

"A few days after our arrival in the Indian country I went up to select a site for the Kickapoo mission, and employing some hands I soon had pretty comfortable log cabins ready for occupancy. True they were made of round logs with puncheon floors, clapboard roof and loft of the same, but they were warm, and so were our hearts. We spent two winters happily in this humble home among the savages before we got into better buildings.

"The place chosen for the mission was a high bluff overlooking the Missouri river, in full view north of us, and three miles above Fort Leavenworth. This bluff, all along the river was covered by a very heavy growth of walnut, linn, hackberry, oak, elm, and other varieties of timber. To the south of our location was spread out an undulating prairie valley with timber-crowned hills in the distant view. Through his Eden-like valley from southwest to northeast ran a living stream of water. This pretty rivulet was named "salt creek," I know not why. We occasionally angled successfully for fish in the shaded waters of this stream, for it was bordered by a narrow strip of wood. Never was any spot of rich earth ornamented with more beautiful carpeting of grass and flowers than was this divine but still terrestrial plantation. There flowers of almost countless variety began early in spring to put on their "coat of many colors," and continued to reflect the beauty of Him who made and printed the fabric until autumnal frosts drove them to winter quarters. From dawn till dark were the groves along the borders of this meadow made joyful by song birds of varied plumage. Nor had the divine Planter omitted that which gratified the appetite as well as the eye of man, for in many spots native strawberries grew and ripened to perfection. "Tis not without grateful, though sad, recollection that memory now recalls the happy hours we used to spend, my Sarah and I, picking this juicy fruit from the vine and listening to the sweet carols which greeted us from feathered songsters chanting their evening hymns of praise to God. How could we otherwise than unite with them, as we did in heart if not in words. There were also plums, grapes, crabapples, and hazelnuts grew in the "roughs," or thickets, found here and there.....

"Let me linger here a little longer. Here all my children except one first opened their eyes to look upon surrounding scenes. Here we buried our first born, Sarah Emily,

who left the earthly for the heavenly Eden at the age of three years. And twenty miles from here we buried her little brother, William Cessna, aged two years.

"But enough, I must go on with the narrative. We had taken with us an excellent young woman from Missouri, Dyza Tucker, who was not merely a help for my wife but also good company for her. At the fort, also, three miles below us on the river, there were several officers' families who were good neighbors for us. Indeed during our eight years' stay at this mission the loneliness of our situation was very much relieved by the society of the officers of the army and their families. I often preached to them and the soldiers at the request of the officers in command, and once, when we were about going to visit our friends in Kentucky, they presented us with a sum that more than paid the expenses of the trip.

"At the mission, simultaneously with the building of our residence, I put up a schoolhouse of the same material and opened a school for Indian children very shortly after getting my family settled. I was without an assistant, and taught the school myself, my wife and Miss Tucker providing dinner for them every day. My school was quickly filled up to the number of ninety. As primitive a set of untaughts certainly as ever entered a schoolhouse. Not one of them understood a word of English, nor had they ever seen a book, unless by mere accident.

"I soon discovered that to teach so large a number one by one would be an almost endless job, so taxing my inventive faculties, I constructed a machine by which they might at least be aided in learning the alphabet. I took four thin boards about three inches in width and six feet or less in length, and nailing them together so as to form a box, I fastened it perpendicularly to the schoolroom wall. Then I took another board that would work up and down in this box and pasted the letters of the alphabet on one side of it at short intervals. I fastened a cord to the top end of this sliding board, and passing it over a pulley above, I was enabled to take my seat at a convenient distance and by pulling the cord present each letter singly at a small opening made for this purpose in the front side of the box. I then divided my scholars into classes of convenient size, and calling these classes up one at a time caused them to form a half circle in front of my machine, and taught them the alphabet as above indicated. In two days' time I think every one knew any letter at sight. I also taught them to spell words of one syllable in the same way.

"Our greatest difficulty in teaching Indian children was in getting them to understand the meaning of words after they had learned to spell them. And to overcome this difficulty we at last had to adopt the plan of taking them from their homes and into our mission families. This finally resulted in the building up of one large mission-school establishment known as the Shawnee Manual Labor School for some half-dozen neighboring tribes. This institution was located in the Shawnee Nation, six miles southwest of where Kansas City now stands. It was commenced in the year 1839 under the general supervision of Brother Thomas Johnson, assisted a part of the time by Rev. Wesley Browning. Brother Johnson's health having failed, I was put in charge of this school in the fall of 1840, and was succeeded at the Kickapoo mission by Rev. M. N. Talbot, who had previously been at the Peoria mission eight years.

"Many incidents transpired during the eight years I was at the Kickapoo mission that would be interesting to relate, but I must here content myself with the recital of a few leading facts. When I went to that people I found among them a man of their own tribe by the name of Ke-en-e-kuk who exercised unlimited sway over the larger portion of the tribe, but the rest despised him. These last named, however, were opposed to any innovations upon their savage habits, and consequently opposed to missions and schools. Ke-en-e-kuk and his party were in favor of both, and gave us apparently a hearty welcome. Ke-en-e-kuk himself meant no such welcome, only as he might be able clandestinely to use us to accomplish his own ambitious ends, as we learned to our mortification after a while, but did not suspect at first. He had been preaching to his people for several years before they left Illinois to come west, and had made some of our preachers there believe he was a Christian.

"A presiding elder there had actually given him a written license to preach. His endorse-ments were so satisfactory that we received him as a local preacher, and Brother Thomas Johnson, who was superintendent of our missions, employed him with a salary of two hundred dollars as a helper in our work. I had not been a great while among the Kickapoos until I baptized about four hundred of them, including Ke-en-e-kuk, the preacher, or prophet, as he was familiarly called. So far as he was concerned it was all a blind, and answered his purpose for a time. It should be stated here that this man had procured in the recent treaty his tribe had made with the government a stipulation for the building of a church house for his benefit, which stipulation was

carried out by the government after our mission was established. In this house he would rarely allow us to officiate at all, pleading as an excuse that his people were yet too ignorant to be benefited by us, and promising that he would gently lead them along into our ways. He had inaugurated a peculiar mode of worship in which they were all perfectly trained, and certainly they gave strong evidence of sincerity. He had appointed men as flagellators, who carried their long keen rods with them wherever they went. These officers whipped not only the children who violated the prophet's rules, but men and women as well. I have often seen both men and women at their public meetings for worship come forward and receive a number of lashes on their bare backs, so well laid on as to cause the blood to run freely. Many of them bore visible scars on their backs, caused by former flagellations. We found out finally that this presumptuous man claimed to be the Son of God come again in the flesh, and that the Father had sent him to the red people this time as he did to the white people before! His followers were taught and they believed that this punishment which they received from the whippings was an atonement for their sins, and that the blood they shed was expiatory in its effects, hence their willing submission to the lash.

"Indians generally are very much controlled by their chiefs, not so much by their hereditary or civil chiefs as by another class. These latter are aspirants, endowed by nature with somewhat more than ordinary intellect, readily perceiving and feeling their superiority. The pretensions of these savage politicians are supported in the main by appeals to the credulity of the ignorant masses. The pretenders have performed some wonderful deed, seen some dazzling vision, or received some startling revelation from the Great Spirit, all of which is received upon the bare assertion of the deceiver with a willingness proportionate to his audacity and the stupidity of his dupes. This is the way that the great leaders among savages rise to place and power. There may be now and then an honorable exception. It is the fruitful source of the miseries that have fallen upon the savage tribes of America, and would to God it were true alone of these....

"Among the followers of the Kickapoo prophet we found a few at length who could see that they were being deceived by an impostor. These were in every way the better class. Out of these, and a goodly number from the other portion of the nation, we had at the close of my term of service among them built up a Christian society of

devoted followers of Jesus numbering about fifty. The influence of the prophet had been measurably broken, and he finally sunk away into obscurity.

"Of those who separated themselves from the prophet when we discarded him, two men deserve to be remembered. These were Pes-haw-gan, a full blood Kickapoo, and Eneas, a cross of Kickapoo and Pottawatomie. Pes-haw-gan was a man endowed by nature with noble traits of mind and heart, and from the time of his conversion until his death was a shining light among his people. The same is true in the case of Eneas. But in the latter we enjoyed the additional benefit of his services as interpreter. When a young man he had had some years of association with the garrison at Bellefontaine in St. Louis county, Missouri, and by that means had gained some knowledge of English. He was an apt scholar, and by our instruction became a very reliable interpreter as well as preacher of gospel truth. His wife died several years before my removal from the Kickapoo mission. I then took him into my family, and he gave his whole time for several years to the religious instruction of his people. He visited from house to house as interpreter for me, or went alone when I could not go. He invariably asked advice from me before starting out, and when he returned he made a report of his whole day's work. The devotion and daily walk of this Christian Indian was a joy to behold and a rebuke to many who had better opportunities. Such was his love for Christ and His cause, that he left, when he died, his entire little estate to be used in the interests of the mission, and doubtless he ascended to be with the Lord.

"In preaching through an interpreter much depends upon his qualifications. For instance, on one occasion I took for a text, "The Lord is my sun and shield." When my interpreter under-took to translate the passage he used the word *no-que-thah*, which in his native tongue meant son, or male child. Thus my text became "The Lord is my male child." Had I not understood enough of his language to detect the error what a sermon those Indians would have heard that morning! It is of vast importance, too, that the interpreter be in sympathy with the preacher in his mission, for if not, the very intonations of the interpreter's voice, and manner of delivery, may spoil the effect upon those who hear. We had both these disadvantages to overcome in the beginning of our labors among the Kickapoos. The only interpreter whose services we could engage for several years was a Canadian Frenchman who had intermarried with these Indians, and was no better in any respect than the worst of them. Withal he was a Roman Catholic

with characteristic prejudices. This in large measure accounted for our trouble with Ke-en-e-kuk, the prophet.

"Among the Shawnees and Delawares the Johnsons readily found reliable interpreters. Lewis Rogers, a native Shawnee, had in his youth been taken to a school in Kentucky and there, besides getting some knowledge of books, had been brought under good religious influences. He at once engaged in cooperating with the missionaries. The head chief of the band to which Rogers belonged, Captain Fish by name, was also favorably disposed towards Christianity, and soon with his entire band embraced the faith. Wa-wa-la-peah, head chief of another band of that tribe, followed suit in a year or so after, and became a champion in the cause of religion and education among his people. He was a man of imposing personal presence, superior intellect, and eloquent speech, mighty in exhortation and prayer, his influence was a power for good among his people. Joseph Parks and William his brother, [sons of a white father and a Shawnee woman], both spoke English well and had grown up to manhood under home influences as made them good men, and they with earnestness fell into ranks with Wa-wa-la-peah and in fact took the lead in introducing the habits of Christian reform among the Shawnees. Joseph Parks was by all odds the best interpreter of a sermon or any religious discourse that was found among the tribes on and near Kansas River.

"It was in the winter of 1839 that I was commissioned by the Rev. Thomas Johnson to go to Pittsburgh, Pa., to purchase materials for the Shawnee Manual Labor School. This trip to Pittsburgh was made as far as Louisville, Ky., on horseback. Taking my Kickapoo interpreter, Eneas, with me, we passed down through Missouri, Illinois, and a portion of Kentucky, giving missionary talks by the way. This put $500 or $600 in hand for the benefit of our missions. Eneas returned home from Louisville, and I made a short visit to Bishop Soule at his home in Lebanon, Ohio, before going to to Pittsburgh. The bishop's household at that time was composed of himself., Mrs. Soule, and a single daughter – as pleasant a family as it was ever my privilege to visit.

"It was while on this errand I met and made the acquaintance of Rev. Wesley Browning and his excellent wife, being by them most hospitably entertained during my detention of a full month in Pittsburgh. Brother Browning was a valuable assistant to me in the purchase and shipment of what we needed, which in bulk and value amounted to a steamboat load. For the transportation of this freight I chartered a new boat just

built by Captain Kizer for the Missouri River. The cargo was safely delivered by the *Shawnee*, for that was her name, at Kansas Landing, now Kansas City, and Brother Johnson was much pleased with the manner in which the trust had been discharged.

"Brother Browning became so much interested in our mission work during my stay in Pittsburgh that the fall following he took a transfer, and was appointed to assist Brother Johnson in the work at Indian Manual Labor School."

A NEW LETTER FROM J.C. BERRYMAN

As I was thinking about an issue on the Indian Mission, I received an email from Dorothy Emery, who had in her possession an original letter from J.C. Berryman, and wanted to know if the Conference Archives would be able to care for it. She said, "When I was a little girl in Harrisonville, MO., there was a leather pouch in my father's top dresser drawer that I was instructed never to touch. Many years later it came into my possession. My father's grandfather was Rev. Adlai Boyd. He was a circuit rider in Kentucky in the early days of that territory. I also have his purse dated 1827. In Adlai's purse were letters of a legal nature, and this letter from J.C. Berryman."

Beth and I went to Weston, where Mrs. Emery now lives, and had a delightful conversation. She turned the letter over to me and it is now being prepared for preservation in the Conference Archives. The letter is 174 years old, and in excellent condition. A few words are unclear because they were in a fold in the paper and somewhat difficult to read. They are indicated below by [ ] brackets. The letter is published here for the first time.

On behalf of the Conference Commission of Archives and History and the Archives at Central Methodist University, we thank Mrs. Emery for the gift of the letter.

Kickapoo

Mission

July 7th, 1837

Rev. Adlai Boyd

Dear brother; We have heard with much regret of the death of Mother Cessna. But we do not sorrow as those who have no hope. For we believe she sleeps in Jesus; and those who thus rest are happy. Our dear little Sarah Emily too, doubtless, enjoys a large share of that felicity in Christ with her grand mother. And we ourselves are bending our course thitherward to meet them in those prepared mansions. The principal source of grief to me, my dear brother, is that I am so far off from Jesus and from home. [ ] if I were filled with my Savior and more empty of myself I should be happier, much happier, and far more useful. I have a consciousness that I love the

Redeemer, and that I love his cause: But Ah!

"This is my chief complaint,

That my love's so weak

and faint.

We have had great encouragement among the Indians of late. About two months ago I baptized 300 Kickapoo and Potawatomis: Some of them were infants and small children. Since that time the adult portion of them have received the Lord's Supper; and many of them give evidence of true conversion to Christ. The other missions in this Territory under our manage-ment are also prosperous and compel even our enemies to say we are accomplishing much among these people.

I suppose we shall leave about the middle of August for the purpose of attending some camp meetings on the way to conference, which is to be holden in St. Louis, and will sit on the 18th of Sept.: After that is over we shall procede [*sic*] on a visit to Kentucky, and, all things well, arrive at the old place about the 28-29-30th of Sept.

I should like to give you, Robert, and the girls some advice relative to your coming to this new country which lies near our mission and is just now being settled. It is not yet surveyed, and of course not sold. If you would [ ] come to this country you would have as good a chance to get a first rate land in a <u>first rate</u> country as any other persons. I have an improvement going on in the above named country about six miles from my mission, and you could occupy it if you were here to enjoy the crop that is growing on it. But my friends do not believe that I have any judgment in these matters; and consequently they will stay and labour hard on poor land for a [ ] But what are your children to do? And what are you to do in a few more years, if you should live? But I hope we shall be permitted to talk more about this when I see you.

I have not been informed in reference to what disposition is to be made of the undivided property of mother's estate. If it should be

sold before we come in we both wish you to buy Nathaniel (the boy) for us. You will please act in this business as you would for yourself and I will be responsible. It would be to your interest, to be sure, to make us pay a high price for him. But we are willing to trust that with you. The reason we particularly want the boy is that we are compelled to have a hand to do the business that he could do; and I find it is exceedingly difficult to hire suitable persons; and when I do hire it is at enormous prices. This has determined me to buy at once if I can.

Gerard is growing finely, but does not learn to talk very fast; he hears so much Indian jabbering it bothers him and keeps him back. But he is a smart fellow. Sarah sends her love to you all. So do I. Farewell!

Yours truly,

J.C. Berryman

The envelope (which was the outside of the folded letter) was addressed to:

Rev. Adlai Boyd
Greenville P.O.
Muehlenberg City,
Ky.

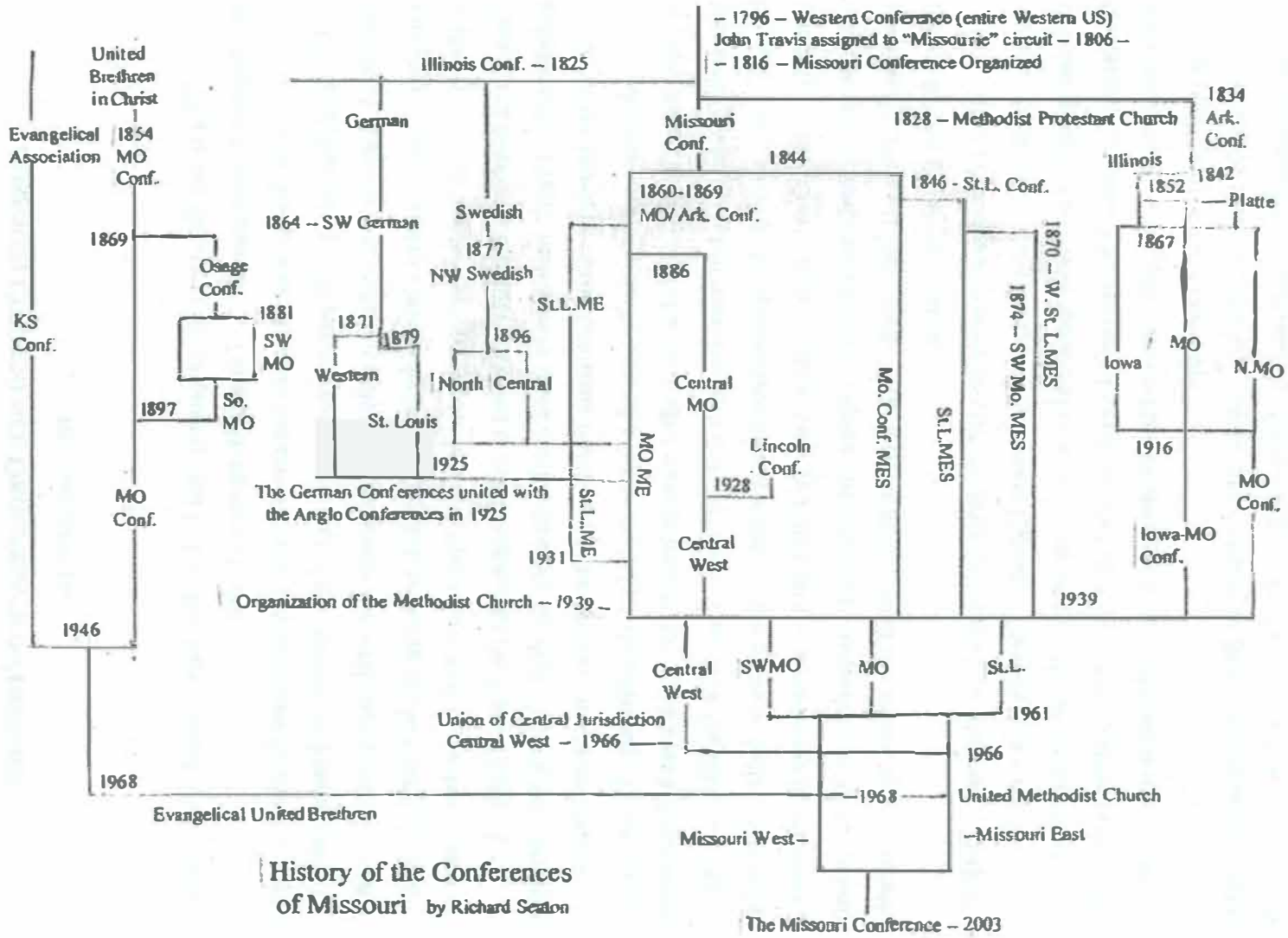
There are just a few comments to be made about the letter. Rev. Boyd was not Berryman's brother. Rather, the two men had married sisters. They apparently felt as close as brothers. Mrs. Emery reports that the Widow Cessna had 6 daughters, and they all married circuit riders or local pastors!

In the first paragraph of the letter, the reference to Sarah Emily is to the Berryman's oldest daughter, who died in early childhood and was buried on the mission. Berryman's concern that he is "far off" from Jesus is in contrast to the strong statements of faith he makes about the resurrection and life eternal. This is probably the kind of feeling that many clergy (and laity) have about their own faith, even as they live it out.

Berryman mentions going to St. Louis for conference. This meant a journey from just above Fort Leavenworth, KS. It was possible by steamboat, but we don't know whether he chose the boat or went on horseback. The fact that he and Sarah were going

on to Kentucky may indicate a steamboat journey. Note that he was leaving the mission the middle of August and arriving in Kentucky the end of September. He would not have been back in the mission before the middle of October, at the earliest. This was typical for circuit riders, particularly on the far edges of the frontier. Yet the work went on, and prospered!

Mrs. Emery reported two other things about Berryman that were new information to me. One is that he performed the wedding of Abraham Lincoln's niece. Given the Kentucky back-ground for Berryman, one guesses that this was a Todd niece. The other piece of information is that Sarah Berryman, J.C.'s wife, died in a fall from a horse and is buried at Shawnee Mission.



History of the Conferences of Missouri by Richard Seaton

MISSOURI CONFERENCE ORGANIZATION/HISTORY

RICHARD SEATON

This is the history of the organizational bodies that have formed what is now the Missouri Conference of The United Methodist Church.

The land that is now Missouri became the property of France by discovery and early exploration and by the peace treaty at the end of the "French and Indian War." Spain took possession in 1762 but only by title because the settlements were French. The Spanish government opened the land to English speaking settlers and they began to slowly come in during the late 1700s. In 1800, Spain gave title to the lands back to France and Napoleon Bonaparte agreed to sell Louisiana to the United States for $15,000,000. President Jefferson acted quickly to close the deal. This is how Missouri and all of the territory of the Louisiana Purchase became part of the United States.

Methodism had actually arrived a few years before the purchase. In the summer of 1798, John Clark preached a Methodist sermon from Bates' Rock near Herculaneum. It is said that he preached from the rock and the listeners stood on the Missouri soil because it was against the Spanish law for any religious service to be held except Roman Catholic. This was the first of many visits by John Clark to settlements in Missouri. Clark became friends with Zenon Trudeau, the Spanish Commandant in St. Louis and the Spanish tolerated these visits. All of this was outside of the official appointments of the Methodist Episcopal Church.

Other preachers also came to visit the early settlements in Missouri. They were Thomas McBride, Samuel Rodgers and Robert Oglesby. Oglesby was a regular itinerant preacher who was appointed to work in the area of Illinois by the Western Conference in 1805. The Western Conference included the entire western portion of the United States, so Oglesby crossed the Mississippi River and made a tour of the nearby lands west of the Mississippi.

It was in 1806 that the first regular appointment to Missouri was made from the Western Conference. It was made by Bishop Asbury who appointed John Travis to the "Missourie Circuit". The circuit was named for the river as there was no Missouri

Territory yet, it was all Louisiana. The circuit was in the Cumberland District which included middle Tennessee and the areas of Illinois, Indiana, and upper Louisiana. William McKendree was the presiding elder and made his quarterly round on horseback along the wilderness trails. To give you an idea of the size of this district, St. Louis and Nashville were in the same district.

During that first year, John Travis organized two circuits, the "Missourie" and the "Merrimack", and he reported 56 members in the first and 50 members in the second. This is remarkable since this is half of the prospects that Joseph Oglesby had reported the year before.

In 1807 Jessie Walker was appointed to Missouri by the Western Conference. In the summer of 1808, he held two campmeetings assisted by newly elected Bishop McKendree. These must have been successful since he was able to report 200 members that year.

With the conference of 1808, a new circuit was listed for Missouri, the "Coldwater Circuit". This included land between the Missouri and Merimac Rivers while the Missouri Circuit was on the land north of the Missouri River and the Merimac circuit was south of the Merimac River. New settlers were arriving and the territory was growing fast.

By the year 1816, the area had grown enough to have a new conference organized, the Missouri Conference. The newly-formed conference did not only include what was later to become the State of Missouri, but included parts of Illinois, Indiana, Arkansas and everything in the United States to the West. With the formation of the Missouri Conference we can begin to track its organization on the chart on the previous page.

We begin with the middle section of the chart showing the Missouri Conference in the center line coming down from the Western Conference and continuing down through its official organization in 1816.

In 1825, you see a line extending to the left. This was the formation of the Illinois Conference out of the Missouri Conference.

In 1828, the line to the right denotes the departure of the Methodist Protestant group. Both of these will be discussed later.

In 1844, the divided nation called for a divided church and in 1845, the churches of Missouri were divided with less than 10% of members adhering to the North and the majority adhering to the South.

In 1846, the Methodist Episcopal Church South (MECS) Missouri Conference split again to add the St. Louis Conference. In 1870, the St. Louis Conference also split to add the West St. Louis Conference. That name was changed in 1874 to the SouthWest MO Conference of the MECS.

After the Civil War, the 2000-plus Black members of the MECS in Missouri left to form the Christian Methodist Episcopal (CME) churches.

Both North and South groups claimed rights to the church property around the state and this caused many problems. The matter was finally taken to the United States Supreme Court in 1854 which upheld the plan of separation. A few years later during the Civil War, the controversy renewed with Northern groups taking over Southern church property in Missouri.

Meanwhile, the Northern churches were in the process of organizing. The Missouri Conference of the Methodist Episcopal (ME) Church was reorganized in 1848. When the Civil War began, the ME Church was stretched so thin that the Conference name was changed to the Missouri-Arkansas Conference. In 1869 after the war, the church had strengthened and was divided into the Missouri and the St. Louis Conferences of the ME Church. They combined back together in 1931.

In 1886, the Black membership churches in the ME Church were formed into a new conference, the Central Missouri Conference and later the Lincoln Conference was also formed.

They united back together in 1928 to form the Central West Conference.

Earlier I stated that the Illinois Conference was separated from the Missouri Conference in 1825. This is important since the non-English-speaking Methodist churches in Missouri were attached to this conference. The German Conference and the Swedish Conference were formed from the Illinois Conference.

The Swedish Conference was split in 1877 and the Missouri Swedish speaking churches were placed in the NorthWest Swedish Conference. That conference was split into the North and Central Swedish Conferences in 1896. The Swedish conferences

were discontinued about 1920 and the Missouri Swedish churches were brought into the Methodist Episcopal Church conferences.

The German conference was split in 1864 and Missouri churches were placed in the SW German Conference. In 1871, the Western German Conference was organized and in 1879, the St. Louis German Conference was organized. These two conferences served German churches in Missouri until 1925 when they were dissolved and the churches were united with the respective conferences of the ME Church.

In 1828, the Methodist Protestant (MP)Denomination was formed. In 1834, the Arkansas Conference was formed and included churches in Missouri. In 1842, the Missouri churches were attached to the Illinois MP Conference. In 1852, some Missouri churches were placed in a new Missouri Conference and a new Platte Conference while a few remained in the Illinois Conference. After the Civil War in 1867 another change was made. The Missouri churches of the MP denomination were in three conferences, Iowa, Missouri, and North Missouri. In 1916, they were reorganized into two conferences, the Iowa–Missouri and the Missouri.

These conferences continued until the uniting of the three major Methodist bodies in 1939. That uniting conference for all three denominations took place in Kansas City, Missouri.

The Uniting Conference of 1939 brought together seven conferences and combined them into four to serve the State of Missouri. The MO ME, the Central West, the MO MECS, the St. Louis MECS, the SW MO MECS, the Iowa-MO MP, and the MO Conference MP were all merged with the white-member churches, then divided into the SW MO, the St. Louis, and the Missouri Conferences. The Black member churches remained in the Central West Conference but they were placed in the Central Jurisdiction. White conferences were in the South-Central Jurisdiction. In 1961, the three white conferences reorganized into the Missouri East and the Missouri West Annual Conferences.

The Central Jurisdiction was discontinued in 1966 and the Black churches in Missouri were merged into the Missouri East and the Missouri West conferences.

German-speaking people who were the forerunners of the Evangelical United Brethren came to Missouri in the 1840s and in 1854 the United Brethren in Christ established the MO Conference. In 1869, the conference was divided and the Osage

Conference was formed. The Osage conference was divided in 1881 to form the SW MO Conference. They merged back together about 1890 into the South Missouri Conference. That conference merged with the Missouri Conference in 1897 and continued as the Missouri Conference until 1946 when the United Brethren and the Evangelical Association united.

The Evangelical Association churches in Missouri were previously assigned to the Kansas Conference. The Evangelical United Brethren (EUB) Church was organized in 1946 and continued until 1968 when the EUB and Methodist Churches united to form The United Methodist Church. The EUB churches in Missouri were organized into the Missouri East and Missouri West Conferences.

In 2003, The Missouri East and Missouri West Conferences united to form one conference, the Missouri Conference of The United Methodist Church. Over 200 years growing from one conference and finally merging back into one conference.